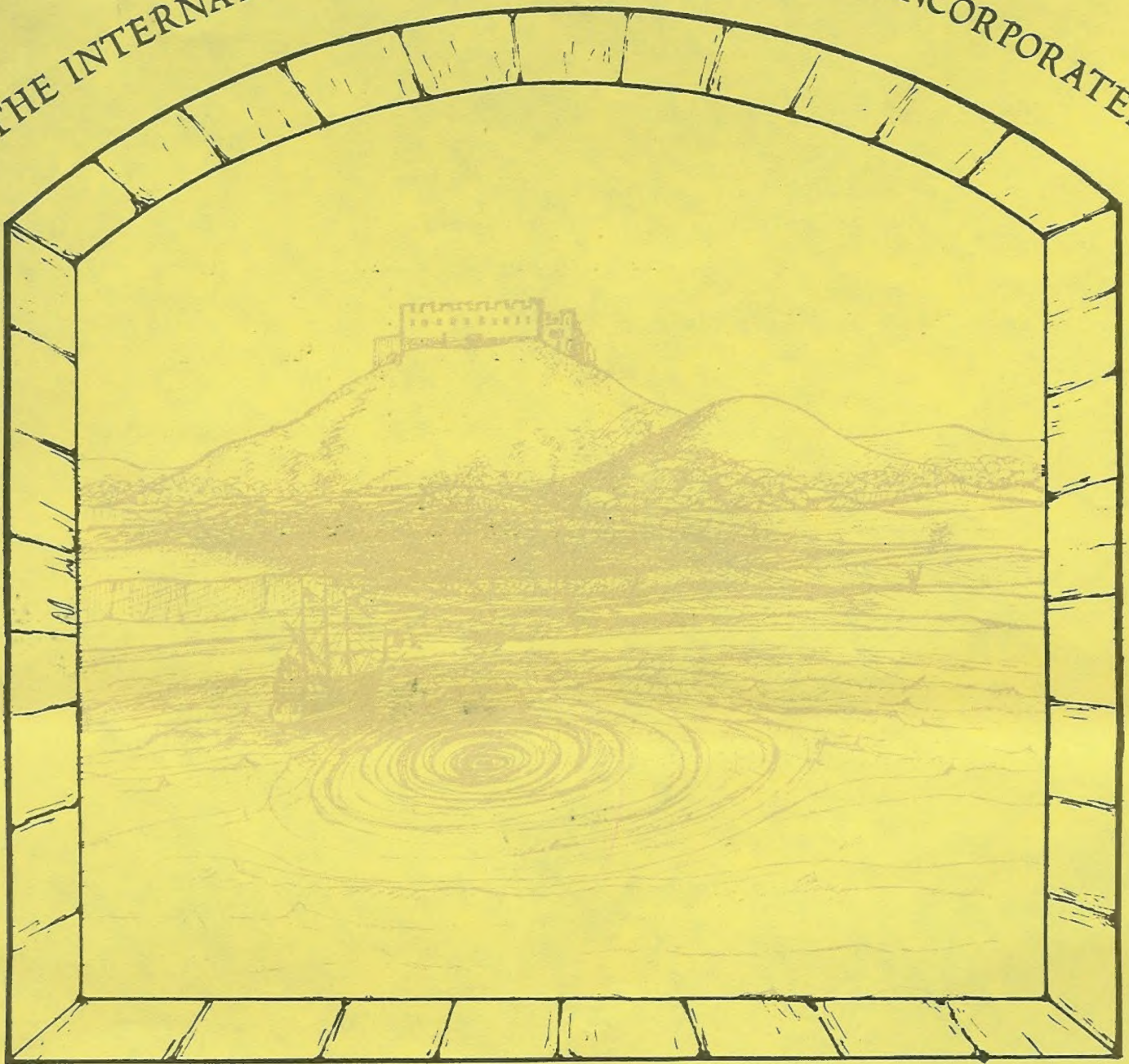


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 37

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

This Liber contains a very clear explanation
of the meaning of the word "Christ".

We give below a concurrent definition which was written
by Luc in November, 1887.

"Christ, the true esoteric Saviour, *is no man*, but the DIVINE PRINCIPLE
in every human being. He who strives to resurrect the Spirit *crucified in*
him by his own terrestrial passions, and buried deep in the "sepulchre" of
his sinful flesh; he who has the strength to roll back the stone of matter
from the door of his own *inner* sanctuary, he *has the risen Christ* in him."

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Dear Companions:

#146

Having passed through a rather tedious period of alchemical introduction, we have succeeded in preparing a foundation upon which we can begin to build on some alchemical principles. This lecture will be on the subject of RE-GENERATIO, and it will be my intention to correct some of the mistaken concepts entertained in regard to this important truth of and to show as clearly as possible just what Regeneration really IS.

As a scriptural text, I will quote John 3:3 - "Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of God". If you will observe carefully, you will find that academic and spiritual interpretations both agree in all fundamental essentials connected with the subject.

Regeneration is defined academically as "the process or act of regenerating anew, reproducing or changing; renewing spiritually by the power of the Holy Ghost; improving greatly and reforming as to character and morals". It is the radical and permanent change of morals wrought in the spiritual nature of Man by the Holy Spirit through knowledge and participation in the fullness of spiritual power, consequent upon recognition of personal error, sincere repentance for the same, a strong persevering intent to reform and make restitution for the effects of one's errors upon innocent associates.

Above all: it is the gracious, divine impartation of spiritual force and new life.

DOCTRINALLY, it is held in the Roman, Greek, Eastern and Anglican Churches as the *beginning of the new spiritual life*, called the Sacrament of Baptism. By other religious organizations it is regarded as a change in the governing purposes of one's life, or as the reformation of one's habits; or again, as the creation and continuation of a new series of holy acts by the Holy Spirit or Spiritus Sancti.

BIOLOGICALLY, it is the renewal or reproduction of cells, tissues etc., in the ordinary vital processes; a process in which, by various devices, HEAT IS SAVED and RE-UTILIZED.

Facultative regeneration is the reproduction of an entire organism, from a portion of a complete individual, or polygenesis.

In HERMETIC ALCHEMY, Regeneration, termed REGENERATIO, is the act of being reborn in the spirit. It is the penetration of the soul and body by the divine HEAT of love, and the Light of intelligence, emanating from the divine FIRE within the heart. IT IS THE AWAKENING AND DEVELOPMENT OF SELF-CONSCIOUSNESS AND SELF-KNOWLEDGE.

Recapitulating, -- we find the whole morale of Regeneration synthetically resolves itself into five "R's":

1/Recognition 2/Repentance 3/Reform 4/Restitution 5/Regeneration

The literature of occultism teems with treatises on Regeneration and many processes are described, nearly 90% of which depend upon unnatural sexual practices or observances for their efficiency -- if such is the right word to use. Occult literature is replete with both recommendations and injunctions regarding sex usages and even the most moderate treatises occupy much otherwise valuable space with lengthy disquisitions regarding alleged "unused sex currents", etc. It is a notable fact that these lengthy disquisitions are usually the real feature of the book.

This is undeniably an age of sex, in which forces long held in leash by custom, convention, ethical codes, varying states of evolving modesty, physiological ignorance, and social & ecclesiastical inhibitions are now being rapidly released. We may confidently expect that for many long years to come, these unfettered and dangerous forces fast becoming actively unrestrained in community and national life, will give ample evidence of the power of the destructive forces and elements in Nature ... (the disease "AIDS" being just one). They will in due time, however, give place to a saner, **equilibrated** status.

The Brotherhood of the R+C never has been, nor is it now, a vehicle for the exploitation of sex subjects -- and it is for this purpose that the present instruction touches upon the subject -- to clear away any apprehension on the part of its members regarding such a possibility.

Sex perversions, and the subject of sex as a general topic for the prurient minded, are now -- and always have been -- the results of distinctly materialistic ages. There is no perversion in Nature. Nature **equilibrates** and balances her forces perfectly and the homo or man, in harmony with Nature, will not need the discussion, injunctions or pledges of secret or other societies to regulate such activities.

This is just where the true understanding of real Regeneration becomes of greatest value to the student. REGENERATION IS A PURELY SPIRITUAL PROCESS. IT HAS NOTHING TO DO WITH SEX CONSERVATION, REGULATION, OR SPECIAL PROHIBITIVE PRACTICES.

The reason for this vigorous statement lies in the truth, that REGENERATION ONCE ACCOMPLISHED, WILL AUTOMATICALLY ADJUST ALL SUCH MATTERS WITHOUT NECESSARILY DRAWING THE CONSCIOUS FACULTIES THERETO, OR FOCUSSED ATTENTION UNDULY UPON THEM.

Let us now see how many ideas have been legitimately misinterpreted and have thus given rise to ideas based primarily on sex matters.

It is well known to students who have reached the Hermetic Grades, that ALL the vehicles of man are not born at one time. The Physical, Etheric and Astral Bodies, as explained in earlier instruction, each have their own definite times of birth and maturity.

This is necessarily true of the mental sheath and faculties as well, and is therefore true OF THE SOUL AND TRULY SPIRITUAL POWERS.

Soul, as you have previously learned, is an essence extracted as pabulum, from the Threefold Body by the Threefold Spirit. This

extraction cannot be made until the mental faculties are matured. Therefore, Soul, **born of the SPIRIT**, that is: brought forth, delivered, or brought into being by the Threefold Spirit, is NOT born into the world co-incident with the birth of the Physical Body, and therefore it may be truly said, "ye MUST be born again", and "unless a man be born of Water, and the Spirit he cannot see the Kingdom of God".

That which is flesh (the Physical Body), is flesh (the Physical Body), and no physical organism can enter the Spiritual Worlds, or Kingdom of God. That which is born of Spirit IS Spirit, (the Threefold Soul, born of the Threefold Spirit from the Threefold Body). This Soul CAN enter the Kingdom of Heaven, IF it awakens actively to its proper functions. It cannot be destroyed, but it may require more than one incarnation to bring it to the requisite degree of awakening.

This birth of Soul is the "second birth", or birth of Spirit, and CAN enter the Kingdom of God whenever it awakens to the Self-Consciousness and Self-knowledge previously described.

The Soul itself is Threefold, like the other divisions of Man. It is Conscious, Emotional and Intellectual. The last two states may be awakened and active, yet they may not entitle the Threefold Soul to enter the true Kingdom.

The Heavens, as will be remembered, are in varying grades. The first occupies the three higher sub-regions of the Astral World. The 2nd Heaven occupies the first four sub-regions of the Thought World, or the Division of Concrete Thought; the 3rd heaven occupies the three higher sub-regions of the Thought World, or the Division of Abstract Thought. This is the highest Heaven, or Kingdom of God, to which the present wave of humanity attains, and the greater part of humanity pass THROUGH THIS THIRD HEAVEN UNCONSCIOUSLY.

The CONSCIOUS ASPECT of the Threefold Soul must be awakened and fully functioning before the Soul with the Ego can pass through this 3rd Heaven CONSCIOUSLY, and that is why it is so necessary for the man to be "born again", "reborn", or "regenerated" -- recreated, reproduced, that he may be fully SELF-Conscious, and SELF-Knowing, in order that he may experience the happiness of entering and passing consciously through the 3rd Heaven.

This is true spiritual birth. It is born of water, because water Hermetically is the great universal menstruum, and the birth of soul from the physical body is effected by the same great universal fluid or menstruum, the WATER OF UNIVERSAL SPIRIT or **MERCURY**, the subtle cosmic medium by virtue of which the *visible* form of Water is but the crystalized manifestation in one of its elemental forms.

When the soul is truly born into active functioning and self-consciousness, REGENERATION HAS TAKEN PLACE and then it is that the *outward visible change in morals and character is apparent*.

Like the governor of an engine, when soul begins actively to function, it assumes control over the faculties of man to such an extent, that all his energies are disposed to the most completely equilibrated and

balanced efforts and usages, and all questions regarding sex conditions come especially under its dominance.

The truly spiritual man or woman whose soul is in active control of the vehicular functions, can no more become a sex maniac or faddist, than he could become a drunkard, or a gambler, yet he does not require special prohibitive injunctions to prevent him from engaging in the last two, nor does he need the same to prevent him from the former.

Regeneration pertains solely to the Spiritual processes, and after awakening, co-ordinates the physical processes to an equal degree of regeneration, automatically correcting physical abuses.

This birth of the soul is the real BIRTH OF THE CHRIST within. *"The Christ within" means not the incorporation of a spiritual personality, but the awakening into life and light of the Spiritual Consciousness. It is the Divine element in all humanity, which, if it manifests actively in the individual, becomes the personal Christ within that individual.*

"Christ" means therefore, an internal spiritual, living, and conscious power or principle, identical in its Nature with the Logos (or WORD of God made flesh) with which the highest spiritual attributes of each human being becomes ultimately united, if that human being has developed any such Christlike attitudes. Christ, then, is one's own inner Light, the revelation and presence of the divine in humanity and, as the Gnostic Apostle Paul says, our "hope of glory". This principle is Threefold in its Nature, but, as Hartmann says, "it is almost useless to speculate about its attributes, as they will be comprehensible only to him who realizes its presence within himself".

Psychology teaches us that the process and sensation of thought in the neural centers is accompanied by the liberation of HEAT. It is also apparent to all that heated discussions, dialogues, arguments, etc., often bring a rapid train of thought almost approaching inspiration. HEAT therefore, is shown to be a most active agent in establishing correspondences and communications between the inner and the outer, the physical and the spiritual; the seen and the unseen worlds and realms.

This incident of Heat is one of more than passing interest to the occult student. The fact that heated conversations develop rapidity of thought, indicates that the activities of spiritual processes and acts are also accompanied by the liberation of heat, for thought phenomena relate directly to the spiritual worlds, and the spiritual vehicles of its transmission to the Ego. The presence of heat is therefore extremely significant, as it indicates a closer approximate to the actual cognizance of the greatest and most central of all the teachings of the R+C, the SPIRITUAL FIRE.

True Fire is as invisible as true steam. Flame is merely the physical body or envelop of Fire. Fire is Hermetically defined as "an internal activity whose external manifestations are heat and light." This activity differs in character according to the plane on which it manifests itself. FIRE, ON THE SPIRITUAL PLANE, REPRESENTS LOVE or HATE; on the Astral Plane it represents Desire and Passion; on the Physical Plane it represents Combustion. IT IS THE PURIFYING ELEMENT, AND IN A CERTAIN ASPECT IS IDENTICAL WITH LIFE.

On the mundane plane, Fire is the polarity opposite to water among the Elements. *Spiritually, however, the True Fire will be found actively potent in Water because it is the vivifying principle in all things.* Just as there is visible substance and invisible substance, so there is a **tangible physical water** and an **intangible spiritual water**, and the purifying potencies of the Hidden Fire in the Spiritual Water make possible the cleansing and purifying of the homo or human who truly seeks by the "Five Steps" (the five R's) to attain complete and genuine Regeneration.

Then again: Water, Hermetically defined, when referring to the realm of Spirit and particularly SOUL, is the connecting link between Spirit and Matter. IT ALSO REPRESENTS THOUGHT. Therefore when SOUL is born from Matter, (the Physical Body) we see at once that Regeneration is even more distinctly a TRUE MENTAL PROCESS; in fact it is the personal application of the Martinist principle of Right Thinking, to one's own personal experience.

Also, you will note that the process of Regeneration is the spiritual birth resulting from the marriage or union of the Divine and Mortal Elements in Man, or the Union of Physical and Spiritual Bodies, each threefold in their natures.

Regeneratio therefore, reacts on both the physical and spiritual vehicles in awakening and renewing the Soul powers. Thus by stimulating to Right Speaking, Right Acting and Right Thinking, it renews the cells and tissues of the physical body, **raising them to higher planes and states of vibration**, and thus helping them to co-ordinate their functions more agreeably with the spiritual vehicles.

Continuing to summarize from the opening premises, Regeneratio does actually reproduce, renew and regenerate an entirely NEW organism from a portion of a complete individual, when we consider that it is the process of renewing, recreating and reproducing latent soul powers into new life, activity and functions, from a part of a complete individual (the physical body) by the action of another part, (the spiritual vehicles or principles of Man).

The complete Man is said to be Body, Mind and Spirit.

Regeneratio reproduces from a portion of each, through Mind, the awakened SELF-CONSCIOUS SOUL.

Regeneratio is the rebirth IN THE SPIRIT, i.e. of the Spiritual Essence or Soul in the Spiritual World (not the outer or exoteric world) for Soul functions only within, never without.

The process of Regeneratio includes the penetration of the entire structure of Man -- spiritual and physical -- by the Divine Heat of Love, and the Light of Intelligence. No Regeneratio can be attained in fullness without the action and vivifying touch of **True Love**, for Love is creative in the individual homo or human, as well as in the Divine. Love born of the new consciousness of participation in the Divine Nature and attributes, brings about the putting away of the "OLD ADAM", and putting on of the "New Man" which is the SELF-CONSCIOUS Man.

As Love is creative and recreative in its action, so the Light of Intelligence is the QUICKSILVER which illuminates the new Man or recreated, reborn Man.

This is the "New Creation" referred to in Gal. 6:15.

The words, "for his seed remaineth in him" from 1 John 3:9, refer to the SEED ATOM OF THE SOUL BODY. SEED is one of the greatest of the R+C and Hermetic principles. Hermetically, Seed is termed a "germ, element, or power from which a being may grow". There are germs or seeds of Elementals, Minerals, Plants, Animals and Humans. The Seed Atoms of the Physical, Etheric and Astral Bodies of Man are already familiar to students of the Rose+Croix, but heretofore no mention has been made of the Soul Body Seed Atom.* And while Soul is an essence extracted from the Physical or threefold body by the threefold spirit -- yet the seed of soul must have been previously implanted in the threefold body by the Ego when incarnating. (*In Liber 38 we will give a talk on the subject of "Seed Atoms").

Now -- the Physical Body results from seed sent forth from a Physical Body. Such seed remaineth not in Man. But the new birth, the birth of awakened Soul or Self-Conscious Soul, comes from the Seed that remaineth IN man -- the Seed of the Soul, or Soul Seed Atom. Regeneratio is the spiritual rebirth that comes from the seed remaining IN each human being; the Seed of Right Thought, Right Acts and Right Feeling; NOT Physical seed, but Spiritual Seed, the offspring of the true marriage of the Threefold Spirit and the Threefold Body, not simply the association of the two threefold principles.

Male and female as Body, Mind and Spirit, marry their exoteric or exterior vehicles for the close association of the higher vehicles, but the regenerated soul, the purely spiritual offspring of the true marriage of the Spirit and Body IN a single individual, exists only spiritually, and needs not therefore, to associate with the lower vehicles, and therefore NEITHER MARRIES NOR IS GIVEN IN MARRIAGE.

Ignorance of the spiritual nature of the process of Regeneratio has been largely responsible for the perversion of its correct interpretation. It does not relate to the physical body so far as the results of regeneratio react upon the same, and tend to raise its vibrations to a higher plane.

Regeneratio is therefore neither an ABnormal nor a SUBnormal sexual practice, principle, or theory -- but at all times a purely spiritual process.

The process of regeneratio, alchemically, is accomplished by the process of Sublimatio, which is the raising of a lower state into a higher one. (Vices may become sublimated into virtues).

When the newly awakened or reborn soul rises into conscious activity as the result of sublimation, the lower or denser material or matter of the unawakened soul is known as Tartarus; residuum, substance which has been deposited by a fluid, (the Water or Mercury of Regeneration) or crystalized out of the latter. The gross elements of the soul. The process of Regeneratio is effected by the Venus principle of love acting

within a Man.

All things work only in their proper environment or worlds. Air is a perfectly natural element to birds, but not a natural element to fish. St, too, the spiritual realms are perfectly natural to spiritual beings and the spiritual nature of man -- but not to physical man. Therefore, regeneratio should go hand in hand with the striving for At-one-ment (which we will study in our next Liber) and which will outline the steps by which At-one-ment may be attained. It is essential for you to understand very very clearly right now: no gross soul can enter into at-one-ment with the Divine, and regeneratio or spiritual rebirth MUST BE ACCOMPLISHED AS A PREREQUISITE OR CONCOMITANT WITH THE DESIRE FOR AT-ONE- MENT. Thus shall the aspirant enter the Kingdom, and entering, he shall have rest.

Until we meet again, read and reread this lecture numerous times, understand it, and make every effort at sublimatio, using exercise #1 as a powerful tool. You will thus place yourself in the proper position to receive my instruction on At-one-ment.

May the Almighty, along with all His angelic hosts encourage you, brood over you and keep you steadfast.

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Dear Companions:

Greetings!

The foregoing lecture has no doubt opened your eyes to a great deal of new light. The lecture was from our alchemical affiliation.

We have said many times that ours is a school for the mature and serious student and in saying this we not only refer to the quality and depth of the instruction, but also to the fact that **we are not dogmatic**. We do NOT try to enforce or require our members to accept or subscribe to any particular teaching or practice. Our job is to present information from the many different and time-honoured traditional streams -- for study by our students -- and allow them to draw from the material whatever substance and nourishment they find palatable and can use.

On this occasion then, because we have some material on hand from a different stream, which has to do with a similar topic -- regeneration -- we thought we would bring it at this point and throw more fuel on the fire!

Let us turn to the archives of our French heritage and refer to the Martinist Doctrine which we studied in some detail earlier on -- and consider the following two papers on the subject.

The first is a summary of the Doctrine by Alice Jolly, which will serve as a refresher and an introduction; the second is an opinion by Robert Amblain, based on his interpretation of The Doctrine.

At the conclusion of the second paper, we will have some questions.

TREATISE OF THE REINTEGRATION OF BEINGS
The doctrine of Martinez de Pasqually
 SUMMARIZED BY ALICE JOLLY

The Treatise of The Reintegration of Beings is the principal written work of Martinez de Pasqually. It contains all of his doctrine and is presented as a commentary of the first books of the Bible. Pasqually did not finish it -- but his discussion of the biblical personalities such as Adam, Noah, Abraham, and Moses, are enough to convey what Don Martinez was teaching about the nature of God, the world and the Fall and Redemption of humanity.

To briefly summarize the contents of the Treatise... let us just say that the original Fall of Man was general. The revolt of the spiritual beings preceded that of man. God had created these beings for his glory, but having emanated them from Himself, He made them distinct and free and placed them in a first circle "where they read clearly and with precision that which we happening in the Divinity".

Many of these spirits were not satisfied in this state of contemplation and of playing the role of a secondary cause in which "powers, virtues and operations" were assigned to them. Some wanted to be like unto God, ... and used their criminal will. As punishment, God created the material universe to imprison them, "a fixed place where these perverse spirits were to act out, and exercise their malice, while in privation."

The universe being thus created, God emanated Man who was to guard and keep watch over this universe inhabited by the perverse beings. Although he came after these first spirits, man was their superior by virtue of the divine will who emanated him as "God-man" and true Réau-Croix. He was the master of the whole universe and its three parts: the universe, the earth and the particular. The Particular was the sum total of all the terrestrial and celestial spirits. Man, in his Original Estate, was the master of all spirits, good and bad. In this state, man was totally free and became intoxicated with his own power. Instead of following the divine plan, he made an improper choice, and was impelled to enter the demoniacal realm. His spirit engendered evil: he wanted to equal God. In other words he repeated the sin of the first spiritual beings (which was: they wanted themselves to create other entities which would be dependent on them - Ed.) The result of his criminal operation was a physical body which poorly reflected his glorious form and which was subject to corruption. Through his pride, Adam "operated the creation of his prison". His punishment was immediate.

God transmuted him in this impure envelop which he created and man, instead of having a spiritual posterity, by joining his will to that of his creator, he had a posterity of impure and passive men. He was thus thrown out of paradise onto the earth of which he was formerly the master, to live just like the animals.

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THE TREATISE ...
as INTERPRETED by Robert Amblain

The time has come for us to continue our study of the Martinist Doctrine.

The Martinist Doctrine comes from Pasqually's Treatise... It is taken from the Judeo-Christian and is commented upon with the help of the "Sepher-ha-Zohar" and the keys of the Jewish Kabbalah.

To begin our study; let us take a look at primitive cults and their worship of the phallus. In these primitive cults, the sexual organ was a sacred thing. We also find this worship with the ancient Greeks in the Elusian Mysteries. Sexual esotericism is one of the keys to finding the truth which lies hidden behind the veil.

To reiterate: Man (in his fallen state) is a creation of the universe. He is the spiritual reflection of God and the material reflection of the Cosmos.

As Man is the Microcosm to the Cosmic Macrocosm; so the phallus is the microcosm to the macrocosm which is man. It is an organ which is almost independent from the will of man. That is, it depends more on the sub-conscious than on the objective consciousness. In the thoughts of primitive men, there was a more or less direct association between Archetypal Man and this natural organ. We can then understand why the Fall is associated with an attempt of an act of creation.

For these primitive people, the phallus eventually became the living symbol of the divine power manifested in man by Man. What teachings can we extract from the activities of the phallus? The same exact ones that the mythologists of Genesis have extracted.

- I It is with his desire to create that the Absolute created the Logos, His reflection, His intermediary. The second comes from the first.
- II Adam Kadmon was to create by thought and by his word, on a purely spiritual plane. Man must conserve his sexual energy to the benefit of his intellectuality. The waste of this energy for purely sensual (pleasurable) means, marks spiritual decadence.
- III Adam emanated in turn Heva, (Eve) "the flesh of his flesh", according to Genesis, he then penetrated this inferior nature in order to give it life, in his turn, a new cosmos. By doing that, he only trapped himself and became subject to death.
Man, like Adam Kadmon, penetrate woman, "flesh of his flesh" in order to give life and to create a being like him, as God did. The phallus is thus his natural intermediary.
But like Adam Kadmon is spiritually dead for having covered himself with inferior matter -- the same way the phallus "dies" after having exteriorized the life it carries.

- IV It is under the telepathic suggestion of the fallen entities that Adam wanted to create. And it is by the impulse of impure thoughts, of mental cliches, sometimes obscene and always momentarily separated from spirituality, that the man of flesh remembers the generative act.
- V It is by fighting these impure thoughts that the man of flesh can liberate himself from sexual enslavement (which lowers him to the state of the animal sometimes), and spiritualize himself. It is by fighting these fallen entities that Adam Kadmon could have conserved the glory he had in his First Estate. It is by ridding himself from their domination that he will master them anew.
- VI In the time that he is fighting these entities, Adam Kadmon necessarily conserves his own personality. While the man of flesh is fighting his own desires, the phallus manifests itself physiologically and becomes erect.
- VII When Adam Kadmon overcomes these fallen entities, when they have reintegrated into the Absolute, or he has dissolved them, his role will then have come to an end and he will disappear in the bosom of the Absolute.
- When the man of flesh totally overcomes the enslavement of the senses and of desire, he no longer will have to fight them, and indifference will replace repression ... then all physiological sexual activity disappears and the phallus no longer manifests itself.

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Q U E S T I O N S

1. Are the authors of lectures #146 and 148 talking about the same thing, or the same process? Is there a conflict in the ideas expressed?
2. What thoughts do YOU have about regeneration ... and exactly how do you think it can be attained?

There is a great deal more to these two lectures than is apparent at first reading. STUDY them over and over again before reaching even a preliminary conclusion.

Write your answers on a single sheet of paper and send them in.
Kindly remember to include both your Key Number AND your name & address.

We should be interested in having your views on the above.

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MARTINIST HISTORY (continued)

#149

Traditional Origins of Martinism

We have dealt in some detail with the **factual** history of the Martinist movement. The history presented has been based on verifiable events and dates. In order to keep within reasonable limits however, the causes and results of some events, and the circumstances surrounding them, had perforce to be omitted. The complete and detailed history of the movement is of course readily available in numerous books, in French, but even as we write, more and more material is being translated and is finding its way in English publications. Quite a lot is now available on the shelves of many comprehensive bookstores.

We now come to examine the **doctrinal** and **traditional** origins of Martinism. This is a delicate subject as it rests mostly on transmitted oral indications, although there emerge here and there verifiable landmarks.

We know that Martinez Pasquales had lived on Timor Island, in the Malay Archipelago, and it is possible he also travelled to China. However there seem to be no influence from the Far-East in his doctrine. The most likely influences can be traced to Hebrew, Greek and Alexandrine sources with a strong Christian Gnostic undercurrent. There are numerous works available on the Gnostic movement and we recommend Brethren to familiarise themselves with the Gnostic doctrine and to form their own opinions on its resemblance to the doctrine of Martinez. The Cathars, who succeeded the Gnostics and were cruelly persecuted are also worthy of investigation.

It is interesting to note that Martinez used after his signature certain signs in which a symbol looking like number 4 was predominant. (See diagrams at end of lecture). It is significant that this sign or glyph is found as a symbol of the "AGLA" Society which originated as a kind of Guild of Printers and which grouped under that front many philosophers, hermetists and Qabalists who were concerned with the publication of occult works and treatises. The French King Francois I is said to have belonged to this Society. The members adhered to a liberal interpretation of Christianity that was strongly reminiscent of the Cathars and used as personal insignia the basic figure 4 supplemented by other symbols indicating their main interests and personal tendencies.

In the beginning of the 16th century, Henri Cornelius Agrippa founded a secret society known as the "Community of the Magi" which gathered together the masters of the occult sciences of Alchemy and Magic. In 1510, Agrippa founded in London an English branch of the French society. This branch developed and spread to other countries where it set up "chapters" for the study of the forbidden sciences. From a manuscript by Michael Maier kept in the Leipzig Library, the "Community of Magi" gave birth in Germany, around 1570, to a secret fraternity called "The Brothers of the Golden Rosycross".

About the same time in 1598, Simon Studion organized in Nuremberg, Germany, a society known as the "Militia Crucifera Evangelica". About 1605, this Militia adopted as its symbol the Rose & Cross. A century later, the Militia Crucifera Evangelica merged with the Fraternity of the Rose+Croix. In 1614-1615, the publication of two pamphlets called in short Fama Fraternitatis and Confessio Fraternitatis Rosae Crucis, (Ratisbonn 1614) revealed publicly the existence of the secret society.

In 1616, Michael Maier --personal physician to the Emperor Rudolph II, protector of the Hermetists -- went to London and met Robert Fludd. Fludd organized the English adepts on the pattern of the Rose+Croix. In France the first manifestations of the activities of the Rose+Croix take place around 1623.

Eventually, owing mostly to the problems of the time, two different tendencies manifest within the rank of the Rose+Croix and lead to a split in the movement. The members attracted by mysticism, the Qabalah, Christian Theosophy, ancient Gnosticism and, more generally, the Inner Life, gather into the AUREAE CRUCIS, (Brothers of the Golden Cross) and from them will stem the initiator of Jacob Böhme and his followers. The members attracted by the practical researches and investigation of natural phenomenon gather into the ROSAE CRUCIS (Francis Bacon, Thomas Vaughan) and from them will be born the "Invisible College" later to become the "Royal Society of London for Improving Natural Knowledge" (generally known as the "Royal Society") which receives a charter of recognition from King Charles II.

Around 1645, Elias Ashmole, Robert Moray, Thomas Warton, George Warton, William Oughtred, John Hewitt, John Pearson, William Relly and others form a society whose avowed object is the study of Nature but which transmits a secret teaching. In order better to hide its existence and its action on the occult and mystical plane, they decide to integrate in a medium which would provide it with a cloak.

At the time, all London citizens who had a craft had to affiliate with a Guild. Elias Ashmole entered the Fraternity of Builder Masons which, since the Middle Ages was placed under the protection of St. John. He then requested that the Society of the Rose+Croix be allowed to meet in the headquarters of that guild, Mason's Hall, Mason's Alley, Basing-Hall Street, London.

In 1717, the mysterious Order takes a leading role in the Fraternity of Free Masons. In 1723, the operative degrees of this Fraternity are modified and a third degree called the Master degree is introduced. Its ritual is based on a Death & Resurrection Rite of rosi-crucian inspiration.

Thus can be traced the development of a secret and esoteric tradition within the Freemasonic movement. Martinez Pasquales, as we know, worked inside that movement and there can be little doubt that he brought with him in the Freemasonic Order a fresh intake of influence from the rosi-crucian society of which he was a member and of which very little is known historically.

We saw that Louis-Claude de Saint-Martin inherited from Martinez Pasquales in the Order of Elus-Cohen the principles derived from

the mysterious rosicrucian society working within the framework of Freemasonry. But Saint-Martin himself came under another influence -- that of the Order of Unknown Philosophers.

In a lecture with which many of you are familiar, allusion is made to a mysterious and secret society that has existed for a very long time, remaining itself nameless but manifesting at different periods under different names. This was given as a "legend" which the hearers are asked to accept or reject as they see fit. It is not our purpose to enlarge on this point in the historical study of the origins of Martinism, but we ask the Brethren to keep it in mind and to interpret the History in the light of that legend. Thus they may come to realize the True Origin of Martinism and of the Initiation transmitted under the Cloak of Martinism.

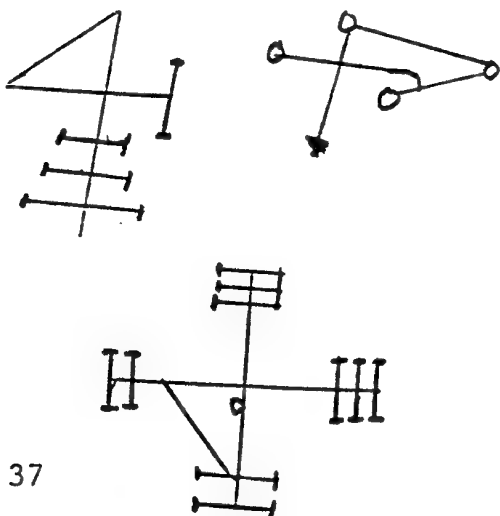
The Order of Unknown Philosophers dates from around 1643. It was a mystical fraternity of a secret nature composed of the adepts of a rosicrucian school which was mostly evangelical and Protestant character. Heinrich Khunrath, Alexander Sethon the "Cosmopolite", his disciple Sendivogius (the Polish Alchemist), and Jacob Böehme, are among those whom the tradition gives as having preceded Rudolph Salzmann in the Order of Unknown Philosophers. One fact is certain, that is: the historical existence of the Order of Unknown Philosophers whose statutes were published in 1784 in the review "L'Etoile Flamboyante" by the Baron Tschoudy.

The Order of Unknown Philosophers is said to be descended from "Les Frères d'Orient", an Initiatic Order created in 1090 in Constantinople under the patronage of the Emperor Alexis Comnès.

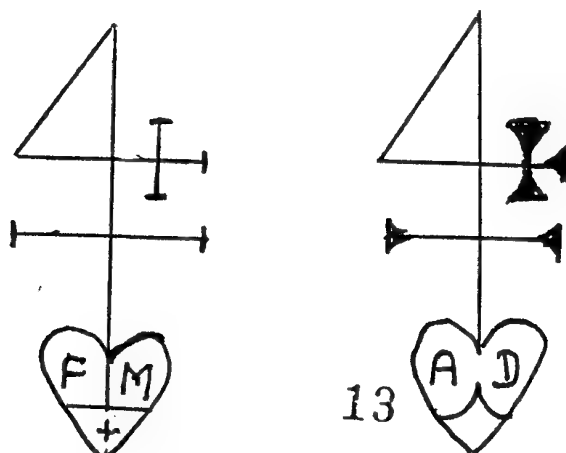
We leave here the historical antecedents of Martinism. We have given a fairly comprehensive picture and the Brethren who feel particularly attracted by this side of our Tradition will find more details in a list of works, a copy of which I will hand out after the meeting. We remind everyone that there are certain aspects of Martinism which will not be found in published works and we also advise you to use a certain discernment about the bias that exists in these works, particularly when they are written by members of other organizations, like Freemasonry, who are trying to prove something in favour of their particular movement.

EXHIBITS OF GLYPHS & SIGNS

A. Martinez' glyphs:



B. AGLA members signs:



13

Dear Companions:

We present on the next pages, the second of the ten lecture series given by Saint- Martin to the Lyons Lodge. Then follows a paper entitled "I dare you!" which rounds off this very important and deep Liber.

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PERSONAL NOTES & THOUGHTS

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

SECOND LESSON

Brethren,


In the last discourse, we looked at the theme of the creation of the universe or of time, which should only be taken to mean the successive duration of the various bodies of which it is composed, and whose interrelated courses form equal intervals commonly called time, (I will go on to demonstrate later how the âme is subject to time while it is in its prison, or in man's body). For it should not be thought that the Divinity could be restricted by any limitations: His vastness being infinite, no creation could contain nor define Him. On the contrary, the Divinity contains all kinds of emanations of spirit and creation of visible forms. This is so true that a pure and simple spirit could not be subject to time, since, having no material body, no body made of visible matter could limit it. Because its law is above that of forms, it penetrates through all the different laws which shapes their appearance and it commands them and orders them according to the will of the Eternal. This is why no part of creation can exist except through the actions of these same spirits, as I will explain better later, when I go on to speak about planetary bodies. Let us continue with the creation.

Matter resided in the philosophical matras in a state of neutrality, as explained in the previous diagram. Nothing had shape. The spirit essences, being motionless, were in the state of what is commonly called chaos. What broke this state of indifference and caused the original formation of the various bodies? It was an act of the spirits of the central fire axis, or uncreated fire, which had sent forth these same essences from within themselves. What was their act? Their act was to modify the essences in such a way as to be able to maintain impressions, and to create a distinction between these essences. This distinction gave the rudiments to the forms by adapting the different divisions and subdivisions of the ternary number to the changes which the spirits of the axis had made to the essences, i.e. their act made the essence of mercury more solid than those of sulphur and salt, that of sulphur more mobile than those of mercury and salt, and that of salt more fluid than those of mercury and sulphur (1).


This first distinction initially gave rise to the senary number, 6, since, in the first neutral state of matter, the ternary mixture, being in a neutral state in the philosophical matras, formed no visible body, nor was it capable of retaining an impression. Thus, it was the spirits of the central fire axis who, through their action, in accordance with the thought of the Eternal, that had been conveyed to them by his ternary word, gave rise to the senary number, by distinguishing between the essences: mercury 1; sulphur, being the second distinction, 2; and salt being the third, 3. Now, by mystical addition, 1 and 2 are 3, and three make 6. This is the manifestation of the six thoughts of the Eternal, and not the 6 days that the Scriptures symbolically attribute to the Eternal, for, as I said earlier, the Eternal being infinite in His immensity cannot have any limits of duration since time is only the changing succession or relationship of bodies with

each other. But the Eternal manifests thoughts which the different spirits carry out according to the plan given to them. Thus we see that the senary number came from the ternary number, because the ternary word of the Eternal, being forever with Him, cannot have a beginning since it emanated from the Eternal, while the senary number was created by the act of the spirits of the axis. Thus I demonstrably have proven that this universe must have an end since its beginning was brought about through the act of the spirits of the axis, and since the act of all spirits is finite, it can only last as long as the Infinite Being commands it to; this refutes the objection of the eternity of matter, because it is impossible for that which has a beginning to last for ever, as it must necessarily also have an end. Thus we see the birth of the senary number regarding forms. Numbers must not be confused with bodies. The number, as I have already said, is co-eternal, since the number has always been with God. But as the bodies are purely apparent, and only exist through the operation of the spirits, they can only be considered as passive. As soon as the operation of the different spirits is finished, they will cease and there will be no more universe than there was before it was formed. I call the separation of the essences - mercury 1, sulphur 2, and salt 3 - the birth of the senary number since it is the act of the spirits of the axis which caused it to come into being. The origin of all bodies, then, was the ternary number; the formation of these same bodies was the senary number, which completed the six thoughts God had for the creation of the universe, as they were manifested to the spirit agents, builders or makers of the central fire axis. As soon as the senary number was completed, forms were born; and to demonstrate this more clearly, one only has to look at what follows the three numbers, 3, 6, 9. The number nine is the subdivision of the essences in all bodies. The principle of mercury is a threefold mixture which contains sulphur and salt, 3; sulphur contains salt and mercury, 3; salt contains mercury and sulphur, 3.

The subdivision makes 9; for unity proper cannot belong to the body, but only to the Divinity. The unity attributed to mercury in simple division is only considered relative to the mixture of mercury, which is the basis of the other two. The number 9 is therefore the sub-division of the 3 essences, or of the different bodies as follows: 3 for mercury, 3 for sulphur, 3 for salt makes 9. Thus, 3 for the essences considered individually, 6 for the division, 9 for the sub-division: 6, 3, 6, 9/18/9. That is the origin of matter.

It remains to consider the triangle and that we are going to do in what follows. At this stage, I will only consider it in terms of its number, , 1 to the West, 1 to the South, 1 to the North, gives us the number 3, or the 3, 6, 9/18/9, 3/12/3. We have the product 3, by which we can clearly see that the complement of the act of the spirits of the axis gives us the number 3 after the process of division and subdivision, which still fulfills the law that the Eternal had manifested to the spirits of the axis. The word of the Eternal was threefold, as is the operation of the spirits of the axis. Add the word 3 to the act of the spirits of the axis, and we obtain the number 6. Now the 3-fold word, having come from God, must return to him, but the threefold product of the spirits of the axis having had a beginning, is passive or must end. Thus it is only the thought of the Eternal that formulates the law of the universe, and supports all creation. The laws of the appearance of these different bodies can only last as long as this law exists, because it supports this very operation. The man of desire who follows the laws of the eternal will thus no longer suffer deprivation since, by unifying himself closely with the eternal law, the passive law of forms could not be a restriction to him.

Thus, my brothers, you see the necessity that we all must follow the holy laws, for as we get nearer to the Eternal, the light comes closer to us. If we separate ourselves from it, darkness takes over. In the following explanation I will give the different dimensions of the triangle. For the moment, I will continue to talk about the creation of the different bodies.

Perhaps you will ask how the spirits of the axis could emanate from within the three essences, and how, through them, they were able to form all the bodies of the universe without any matter whatsoever? I will reply that, from the origin of their emanation, the three essences were innate in these beings, which should only be considered as a product of their act. Thus it is from this act alone, in accordance with the thought of the Eternal, that all forms came into being. Now, I would say that the physical proof that this act of the various spirits is the only thing which brings these forms into being, is that the spirits commanding the various bodies of the universe could not be limited by these same bodies, just as one can see that there are men who, in the body of a man see the circulation of the blood, others who, in the body of the earth see the circulation of water, others who, from a great height or distance see bodies which other men cannot perceive. The particular virtues of these men show us that the laws of privation are not the same for all men, since the majority of men are deprived of seeing the things I have just spoken about. If matter were real, all people would see it in the same way, there would be only one law for them all, thus one may convince oneself through thought, which is the same for every man like similar eternal things, such as number. The triangle  known to all men in the universe, gives rise to distinct thoughts of the number three, since one angle is not the other, even though the properties of this figure are vast, but, whenever any man looks at it, the resulting thought where numbers are concerned is always the same.

Thus, the superiority of men comes from the greater or lesser degree of purity which allows them to observe a greater number of characteristics. Now the distinctive characteristic of each man where spirit is concerned comes from thought, which has more or less varied properties relative to the act of these same spirits. Matter is therefore only apparent, and only exists through the work that the various spirits do to make it appear to us as it does. None of the spirits which operate it are infinitely superior to it, because, their operation being limited, and they themselves being eternal, they order all their works, existing only through the law of the Eternal, and will only end when this law has been fulfilled. Thus, brethren, it is from the number 3 that the making of forms took place as follows: 1 to the Divinity, 2 to the demon, and 3 to the shapes which came to contain these same demons (2).

The spirits of the central fire axis carry within themselves all kinds of faculties for the production, maintenance and reintegration of the different bodies. Thus it is not surprising that their act produced this universe, created in order to contain the acts, which will never prevail against the unchangeable laws that the Eternal has assigned to each part of the universe. The ternary number, as we have seen, is the operation of the various spirits in order to contain confusion. Thus, all the efforts of these spirits will never destroy any kind nor any species of the bodies which make up this creation, nor will they change its duration, for the supports of these same bodies are the spirits which are superior to all of their antagonists, and they have God at their head; whereas the evil spirits are constantly limited in their works of destruction, for the power of destruction is limited by the disunity which results from it, and so it is forced into an indissoluble union with the component parts of the whole, operating for the

support of nature, as can be seen when one looks at the reproduction of vegetation. If the sower who plants a field planted wheat or other seed, and half of the crop produced was good and half spoiled, we would never be able to reap wheat from the earth, for if the spoilage is equal to the good vegetation, it would give rise to an uneven mixture, which would never yield flour. Now it is seen that from the different seeds sown on the general body of the earth, more good grain is taken than bad grain, because all beings with visible forms on earth feed on it. This deduction may lead us to notice that the same is true of the different bodies which are constantly attacked and are all subject to sickness. However, since the beginning of the universe, none of the various bodies have been destroyed. This should convince us of the superiority of the acts of the spirits working for good over those working for evil: the one is benign, pure, holy and lasting, and the other is impure and passive, because as soon as the universe becomes reintegrated, the working of the evil spirits against it will end, or the works of all good spirits which contributed to its production, maintenance and reintegration would begin a new type of act following the very holy laws which the Eternal would draw up for them. This, brethren, concludes the number three. In the following discourse, we will speak of the different properties of the triangle and of the emanation of man.

I wish you all an eternal, indissoluble union which nothing can change. Your constancy in becoming unified will be the seal to your happiness. Join with me in prayer to the Eternal that He may give us all the grace to progress forward into light. The Order you have joined is the repository of the flame which should lead you there. Your precision, your zeal and your perseverance in following it will be richly rewarded, and while everything is conspiring to remove man from his principle, you will be the repositories of the way which should lead man there, never again to leave it. May charity remain with us all eternally. Amen

NOTES

- (1) Mercury, Sulphur and Salt are the Alchemical equivalents of spirit, soul and body. To work transmutation or reintegration the Salt of the body must become the workplace of spirit and soul. On the level treated here, Mercury, Sulphur and Salt are the three aspects of the basic matter of all Being, consciousness. They are the most sublime emanations of Divinity brought to work upon one another as represented in the upper trinity of the Quabalah.
- (2) Demons in this sense is to be understood as the fallen spirits dividing from Divine unity through their own free will, the corrupt spirits.



#151

I DARE YOU!

According to a fable said to come from Denmark, there was once a spider who slid down a filament of his web from the lofty rafters of a barn to establish himself on a lower level. There he spun a new web, caught flies, grew sleek and prospered. One day, wandering about his premises, he saw the old thread which stretched into the unseen above. Wondering what it was for, he unthinkingly snapped it, whereupon his whole new web collapsed.

This is a great parable for all of us. Whenever man forgets the route by which he came, the thread of life is lost. All troubles may be said to have their genesis in this loss of insight. We become preoccupied with things material and temporal until it seems that all that is really important is acquiring new cars or better jobs. We may occasionally launch ourselves into periods of prayer and study, but we never really enter and close the door.

There is constant exhortation in the teachings of Jesus to let go of human desires and put God first. He said, "Seek ye first the Kingdom of God, and all these things shall be added." Jesus taught no pollyanna philosophy; He was forever challenging those who gathered around Him. He said, "I came not to send peace, but a sword" [In other words, "I dare you to put God first in your life, to walk by faith instead of by sight, to make your dreams come true."] Jesus first came to Peter, James and John when they were fishing. He called to them to launch their boat out into the deep and to let down their nets for a draft; thereupon they caught a record haul of fish. Though their friends may have called this chance, the experience caused them to lay down their nets and follow Him.

It is sometimes said that religion has its place, but that people shouldn't get fanatical about it. But, in the sense of the root word from Latin that means, "inspired by Divinity," perhaps more of us should be fanatics. Unless we are willing to launch out into the deeps of spirit, there is little hope for us.

Much of what passes for religious experience is in the shallows, in the comfortable confines of a church or in the security of ceremonial worship or in the utterance of crystallized creeds. In a certain contemporary drama, the question is asked of one of the characters, "Have you ever reached the heights?" He answers, "No, but I saw them once, and they are there, all right." The tragedy of life is not that the heights are not there, but that so few see them or strive to reach them. I dare you today to lift up your eyes unto the hills and realize that your help always comes from the allness of God. Knowing this will open new doors of limitlessness to you.

Walter Russell, an expert on music, finance, and architecture as well as a war correspondent, novelist, horse fancier, sculptor and nuclear physicist, tells of his method of keeping wide open to the inner source: "Entering my studio, I do not say that I am a sculptor or that I ought to be able to do that thing. Instead, I say that I am an interpreter who can think that thing within me which is worthy of being done. When I get that feeling, that rhythm, that meter, that measure coming to me as inspiration, then I know that I can produce it, and nobody can tell me that I cannot * * * If you are alone enough to get thoroughly acquainted with yourself, you will hear whisperings from the universal source of all consciousness which will inspire you, actual messages, revelations, showing you the way; you will find things you never knew before. Knowledge will be yours for the asking; you will have only to plug into it."

Dare to feel that innate presence yourself. Accept its inspiration and launch out into faith that you are supported. Step out and believe in the thread that unites you with the creativity of Spirit. Up to this day you may have been misjudged and you may have limited yourself, but the moment you dare to believe in this God-potential within you, that moment you are plugged in, and you begin to do even

the greater things which were promised by Jesus.

A.J. Cronin, an outstanding contemporary fiction writer, started adulthood as a doctor of medicine. The urge to write was so strong within him that he gave up the practice of medicine and made a highly successful career in writing...but only after a substantial overcoming in his early years of practice.

In medical school, he had assisted one of the most brilliant surgeons in London, who was unfortunately given to nervousness and impatience. At one time he remarked to the young Cronin with contempt, "You will never make a surgeon, you are too inept and too clumsy." Although Cronin had graduated well up in his class, that negative statement was remembered by him and it eventually grew into a complex.

He went off into the western Highlands of Scotland to practice his profession; but whenever a patient needed even the simplest surgery, Cronin sent him to Perth or Edinburgh. Cronin would prescribe pills, but was afraid to do what he was trained to do--perform surgery.

One day, in the heavy snows of winter, a frightened boy came to him. The son of a minister had been crushed by a falling tree and was home, unconscious. Cronin walked the three miles to the cottage, examined the boy, and found that his legs were paralyzed because four vertebrae had been crushed. He knew that this called for one of the most delicate operations known to his profession, and he attempted to call for assistance--but all the lines were down and the roads were blocked. Since no other surgeon could be reached, it was left to him to perform the necessary surgery. Yet he heard his old teacher telling him that he could never do it, and told the boy's family that he couldn't help them.

The country preacher said to him, "Doctor, under these circumstances, you will have to operate, and God will help you." When Cronin insisted that he couldn't, the father insisted, "You must do it, I dare you to do it. God will help you."

Dr. Cronin sent the family from the room, and with the help of a Scottish nurse, swabbed the area with antiseptic, took the scalpel in his trembling hand, and found that the sneering face of his former teacher was replaced by the kindly visage of the preacher who said, "I dare you. God will help you." In that moment, something happened. His hands grew steadier, his mind grew cool, and he felt renewed confidence. He worked for an hour, putting together the crushed vertebrae, knowing that he had the boy's life in his hands. When the operation was over, he saw the boy's lower limbs move feebly. Sitting by the bed, he knew that he had succeeded for the boy and that he himself had become free. It was good to rejoin the family and with Scotch understatement say to them, "I think he'll do."

There is a thread in you and in me by which inspiration and strength flows to us in every time of need. We so easily forget it, and we forsake it, but it is always there. I dare you to make an effort during the days of this week to really know this truth from the Old Testament: "Prove me now herewith if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it." I dare you.

Most of us who call ourselves students of Truth are over-read and under-done. We have shelves full of books on Truth; but it would seem that many of us would fit Shakespeare's description in Troilus and Cressida: "All lovers swear more performance than they are able, and yet reserve an ability that they never perform, vowing more than the perfection of ten and discharging less than the tenth part of one." In other words, we need to challenge ourselves to really do something about the ideas of Truth that interest and inspire us. I dare you! I dare you to commence right now. I dare you for once to enter into a time of study and prayer, without any particular demonstration in mind. Let these next few days be simply days of spiritual unfoldment, a time of strengthening of faith, of broadening of vision, of a deepening of consciousness. Yes, my friend, I dare you.